

I am the good Shepherd.
John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd give
his life for the sheep.
John 10:11

Haugen, Rev. A. K.
maria

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Fifth Sunday in Lent.

GOD'S NEW ORDER

Lesson: Rev. 21:1-7.

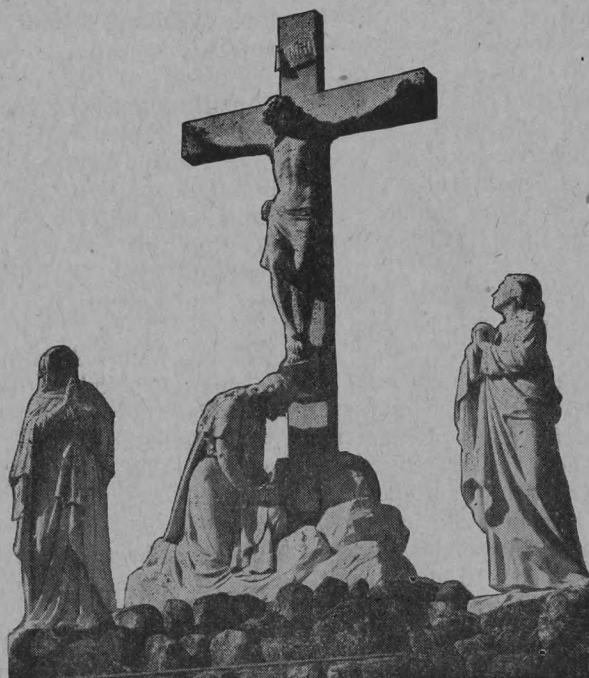
"And He that sat on the throne said,
"Behold I make all things new". v.5.

Yes, the New Order is coming. God's Word tells us so. Not Hitler's New Order, nor the New Order in Asia, neither is it any of the many man-made New Deals, however wisely devised and sincerely meant, and however serviceable within their limits. This is the New Order for which man was originally created and for which he has been longing ever since God's own Good Order in Eden was ruined by the invasion of sin into the promising domains of the human heart. Now, like the helpless and suffering people in a dozen occupied lands, the human heart is driven to work in the factories of sin, to build the forts of oppression and to fight sin's battles. Sin is a dreadful lord. Every tear, and pain and sorrow of soul and body—put them all to the account of sin. "The whole creation groaneth and travaileth in pain together until now" (Rom. 8:22). No wonder there is a longing for a New Order—a hope for something better! But the tragedy is that so many place their hope on hopeless things. Those who know and trust in Christ have a firm hope, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom 8:21).

"And He that sat upon the throne said, Behold, I make all things new."—This New Order is conceived in Heaven and is a product of God through His Word. It is based on holiness and the most intimate, perfect and harmonious communion with God. It is described as "The holy city, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband." Notice the adjectives—new holy, prepared. A prepared people for a prepared place—that is God's basis for His New Order.

And God's preparation is proceeding. He is seeking to prepare you for that eternally blessed home now. His coming to the world, His suffering, death and resurrection were necessary steps in that preparation. They are called: Salvation Provided. Preaching of the Gospel or proclaiming of what Christ has done for you is another step. It is called: Salvation Offered. Then God seeks by His Holy Spirit to make these things very important to your indifferent and hostile soul so that you might receive them into your heart and trust in the salvation so mercifully provided. If the Holy Spirit is permitted to do this, this step is called: Salvation Accepted. If not, you have fixed a great gulf between you and the New Jerusalem. The name of that gulf is: Salvation Rejected. Then the glories and joy of the Holy City will never be yours, but you will suffer the eternal consequences of your sin in the everlasting fire and the outer darkness. Friend, are you prepared for God's New Order? Remember, God must first be permitted to establish His Order here in your heart. Let Christ prepare you through His Word and His Spirit.

The New Heaven and the New Earth, the Holy City, the New Jerusalem, our Eternal Home—we can safely trust God to prepare that for us. Many things about it we do not know, much we cannot understand. But what He has shown us is sufficient: "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Thank God for this blessed glimpse of His New Order which by His grace we shall some day share.



BUT GOD COMMENDETH HIS LOVE
TOWARD US, IN THAT, WHILE WE
WERE YET SINNERS CHRIST DIED
FOR US.
Romans 5:8

TWO ON CALVARY

A SAVIOR

The world over, Christian eyes are turned toward Calvary. Always that is true; especially is it true as the first day of the Holy Week dawns.

The message of Calvary is old. For nineteen hundred years the cross has looked down from its hillock, upon a surging, hopping, sinning humanity.

The message of Calvary does not change. It is still the message of divine love finding expression in sacrificial death.

Nor, basically, do men change. In times of peace and prosperity they may avert their eyes from Calvary, finding there nothing of which they would be reminded. In times of crisis—individual, national, universal—their eyes may turn more readily toward the cross, seeking from God that which man has been unable to provide for himself: security, peace, hope.

And the meaning of Calvary meets all who have eyes to see, ears to hear. The Savior is there. He whom the prophet saw as "a Man of sorrows and acquainted with grief": He who surely "hath borne our griefs and carried our sorrows," He, the Savior, is there.

The purpose of Calvary and the cross, He Himself has made clear. It was a purpose of atonement—of giving His life that we might have life. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."

Nor shall that which He there accomplished be without the fruit which He prophesied. For He has power to attract men. "And I, if I be lifted up from the earth, will draw all men unto myself."

Yes, the Savior is there. Today mankind is lost. From the lips of humanity comes the cry, "Lead me to the Rock that is higher than I." There is but one such Rock; that Rock is Christ.

Will mankind turn its eyes to Calvary? Will the laboring sons of men learn their limitations? On Calvary is a Savior. The world needs a Savior. O struggling men, turn to the Savior of Calvary!

★ ★ ★

To confess sin is to say the same thing
about sin that God says about it.

"And He that sat upon the throne said, Behold I make all things new." Through earth's trials let us manfully struggle strengthened by this vision. Though dark clouds come, yet will we say with Peter, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness" (II Pet. 3:13). Amen.
—A. K. H.

A SINNER

A Sinner was on Calvary, too, that day. A sinner? Oh, many of them, to be sure—criminals, soldiers, a centurion, onlookers, women, a disciple. Sinners all, but we shall let one of them represent them all, and in him see ourselves. For we, too, were on Calvary. Let another tell the story:

"As we review the things which pleased us during the past summer, one memory stands out above all others. It was a little item on the sixth page of a newspaper, telling the story of the dedication of a church in the prison yard of Dannemora Prison at Clinton, New York.

"The church bears the name of St. Dismas. Dismas, you may remember, is the traditional name of the penitent thief on the cross. So now, after all these years, he is remembered on earth, as nineteen hundred years ago he was remembered in heaven.

"Somehow he has always seemed to us to be the twentieth century man. He probably got to the cross by cutting corners... sinning against God and time and life. On that Friday afternoon, he was paying for it with every drop of blood from his head, his hands, and his feet.

"Then the most magnificent two-sentence conversation in the history of the world: 'Lord, remember me when Thou comest into Thy Kingdom,' and 'Today shalt thou be with Me in Paradise.' With a single sentence God reached down from heaven and touched the strangely beautiful flower of his repentance into immortality.

"There is an endless procession of men and women on the road to Paradise. That night two figures joined it, He who had built the road, and the man who found it at the end of the way of sorrows. There is nothing more gloriously true and comforting in these dark days than the fact that of all the human souls in the world on Good Friday afternoon... the first soul bought with the red coin of accomplished redemption was poor thief.

"This is our faith, our story, and our hope."

—Lutheran Herald.

"What I have Christ claims,
What Christ claims I yield;
What I yield Christ fills
What Christ fills He uses, and
What Christ uses He always blesses!"
—Anon.

* * *

"The Cross is the only measuring stick
to know God's ways and love."
—Dr. Weswig.

"Beatitudes"

The world says: "Blessed are the rich, for they shall buy things."

Jesus says: "Blessed are the poor in spirit, for their is the kingdom of heaven."

The world says: "Blessed are the jolly, for they shall have a good time."

Jesus says: "Blessed are they that mourn, for they shall be comforted."

The world says: "Blessed are the bold, for they shall 'go places'."

Jesus says: "Blessed are the meek, for they shall inherit the earth."

The world says: "Blessed are the educated, for they shall know things."

Jesus says: "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

The world says: "Blessed are the dictators, for they shall rule the nations."

Jesus says: "Blessed are the merciful, for they shall obtain mercy."

The world says: "Blessed are big brains, for they shall be known as geniuses."

Jesus says: "Blessed are the pure in heart, for they shall see God."

The world says: "Blessed are the warlords, for they shall be called great heroes."

Jesus says: "Blessed are the peacemakers, for they shall be called sons of God."

The world says: "Blessed are the 'good fellows', for they shall enjoy popularity."

Jesus says: "Blessed are the persecuted, for great is their reward in heaven."

CALVARY

I did not see Thee lifted high
Amid the savage mob;
I did not hear Thy rending cry
"Forgive them, Oh! my God!"
But Lord, I know it was for me
Thy blood and tears were poured;
And now, through weeping eyes I see
My wounded precious Lord.

I did not see the awful night
That hid Thee, O my Lord;
I did not see Jehovah smite
The Shepherd with the sword:
But now I know the judgment fell
Upon Thy sacred Head
To save my guilty soul from hell
And raise me from the dead.

I did not hear Thy loud last sigh
When love's great work was done;
That rent the veil, the earth and sky
And told that life was won
But Lord, I know that Thou hast died
And tasted death for me;
Exalted at Thy Father's side
My Lord, My God, I see.

—ELIAS NEWMAN,
Minneapolis, Minn.

Shall the Bible School Carry On?

The government tells us that unless we buy-up coal this spring and summer for next winter's use, there will be shortage.

The cost of laying in a carload of coal at our Bible Institute of Outlook is about \$250.00.

In a bulletin sent out to the many friends, mention was made of the splendid contributions to the school and radio in past year. Therefore some may be led to think that no more money is needed till next Fall.

But on account of the need of laying-in coal, the repair to be done on the College well, and fruit preserving to be done during summer, approximately \$500.00 is needed during spring and summer. The repair of well will be a paying proposition in that it will save the School the cost of buying water next winter. Same is true as to preserving fruit for next winter.

Will you therefore join us in prayer to God for the needed funds. And pray that He may be permitted to give us willingness to give toward this work of His Kingdom.

—G. J. Ostrem.

The SHEPHERD — HYRDEN

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Our Bible Schools

By the time this issue of the Shepherd reaches our readers, both the Canadian Lutheran Bible Institute, Camrose, Alberta, and the Saskatchewan Lutheran Bible Institute, Outlook, Saskatchewan will have finished another year of service. Though the number attending these schools is not great, yet these institutions are playing a vital part in the extension of God's Kingdom.

It was our privilege to attend the graduation at Camrose, on March 28th. Although not a part of the graduation services, we cannot refrain from feeling that the exercises really began with the quiet, reverent, and worshipful morning service in Camrose Lutheran Church. Pastor A. H. Solheim's clear and scriptural message centering on the theme of letting Jesus into our hearts seemed to prepare the way for the afternoon and evening sessions.

At the afternoon session the graduates delivered messages based on Acts 2:42. The messages were well prepared and well received. Special singing by the Ladies Chorus and a duet enriched this service. Dean Bernhardson was in charge of this session. An offering to C.L.B.I. was laid on the altar. Thus there were two offerings—these young people dedicated to His blessed service, and our means for the furtherance of this type of work.

Pastor Otto Eklund, president of the Board, was in charge of the evening session. He also brought a greeting on behalf of the Board. We had the privilege of delivering the graduation message basing our remarks on Nehemiah 9: 19—20. Diplomas for the graduates, and Certificates for the First and Second Year Students were given by Pastor Eklund. Pastor Raymond Olson gave a brief message to the graduates and closed with prayer. Thus another school year passed into history. God grant that the Lord found it acceptable. —V.

The Cause of the Lord

It is necessary to urge upon the congregations to start early in working for the budget.

This is the Lenten Season. We are happy to note that throughout the District the Penny-a-meal boxes are put into use. With careful and prayerful preparation this can mean much to the giver, and to our church. Follow up this work with prayer. Then those who stress mission festivals will also remember to begin early. Later there will be other appeals. Let us seek to raise as much of our budget as early as possible. —V.

A Secret

Someone asked Francis of Assisi how he could accomplish so much. "This may be why," he said. "The Lord looked down from heaven and said, 'Where can I find the weakest, littlest, meanest man on earth?' Then He saw me and said, 'I've found him; he won't be proud of it. He'll see I am only using him because of his insignificance'."

* * *

"To serve God takes more than lip-work and Sunday worship—it takes consecration to the cause of Christ".

—Dr. Tanner.

LIDT SJELESORG

Spørsmål:

Jeg vil gjerne være en virksom, frimodig kristen, men det gaar ikke. Jeg kan ikke faa det til. Hvorledes kan man faa den rette frimodige kristendom?

* * *

Svar:

Der skal ikke liten frimodighet til at være en bekjendende kristen. Der maa skje et brudd med verden og med synden. Det maa bli slik at man tar et helt standpunkt for Kristus.

Dette er lettere sagt end gjort, thi verden er saa sterk paa sin side, at det er ikke saa liketil at ta standpunkt imot den. Saa snart en sand kristen gaar med verden i det som er syndig, da taper han med en gang sin frimodighet til at bekjende Jesu navn.

I Heb. 10, 35 staar der: Kast derfor ikke bort eders frimodighet, som har en stor løn.

Denne frimodighet faar man ved at komme til Gud med al sin synd og legge hele sit hjerte frem for ham. Denne frimodighet er ikke andet end tro eller tillit til Gud, og det er Gud selv der skaper den i hjertet. Naar et menneske blir omvendt, da kan de faa denne frimodighet noksaa sterk. De faar frimodighet til at bekjende at de er gaat over fra døden til livet og at de er blitt Guds barn.

Det gjelder nu for en sand kristen at faa beholde denne frimodighet. Men her er det at det saa ofte gaar saa helt galt. Vi legger merke til at i vort hjerte bor intet godt, men at de syndige lyster og begjeringer rører sig og vi legger merke til at der ofte kommer et ubetenkt ord eller at en handling ikke er etter Guds vilje.

Dette kan skremme en kristen og før han sanser sig har han tapt sin frimodighet til at bekjende, at han er et Guds barn, og dermed har man tapt frimodigheten like overfor verden. Saa begynner man kanskje at gaa med verden igjen. Det er lettere end at ta standpunkt imot den og saaledes gaar det saa ofte at de som har vært grepne av Kristus og vundet for ham igjen gaar tilbake til verden.

Imidlertid er der en helt annen maate at ta saken paa, og det er, at hver gang vi ser noe hos os i vort hjerte og liv, der ikke er ret, da skal vi ærlig tilstaa det for Gud. Han har lovet full tilgivelse for alle synder der blir bekjendte, og det er paa den maate at man igjen kan faa frimodighet til at tro sig frelst og paa samme tid faa frimodighet til at bekjende hans navn for vore medmennesker.

Den som skal kunne være en frimodig kristen maa vaake over sig selv samt bede. Vaak og bed at I ikke faller i fristelse.

Peter var ganske frimodig da han sa til Jesus: Om alle forarges paa dig da skal jeg ikke forarges paa dig; men da han hadde fornektet sin Herre gikk han ut og graat bitterlig. Han hadde tapt al frimodighet, og han kunde ikke noe annet end graate over sig selv, men han fikk igjen sin frimodighet og tok sin plass ved siden av de andre disciple og frimodig bekjendte Jesu Kristi navn.

Dersom det skal være mulig at beholde sin frimodighet, da maa man være lydig mot Guds Aand. Aanden kan minne om at man skal ta Guds ord for sig, at man skal lese et Guds ord i sit hjem eller at man skal avlegge et vitnesbyrd, men hvis man ikke lytter til denne stemme, da vil frimodigheten tapes. Det er i det daglige liv at det er saa vanskelig at beholde den rette frimodighet.

Det kommer forresten meget an paa omgivelserne. Dersom man hele tiden er nødt til at omgaas verdslige folk, da har man lett for at tape sin fromdighet. Derimot, hvis man kan faa være sammen med Guds børn baade i det daglige liv og ved møter og sammenkomster, hvor der er anledning til at ta del med vitnesbyrd og bøn, da vokser frimodigheten fra dag til dag.

Kjære ven: Du ønsker at være en virksom og frimodig kristen, og det er ogsaa det lykkeligste kristenliv. Vaak og bed og benyt dig av ord og nadverd. Lyt til Andens stemme, der minder dig om dine synder og om naaden i Kristus Jesus. Vær ærlig og tilstaa din synd og gjør op med baade Gud og mennesker og saa søk samfund med de troende.

Dette vil gi dig frimodighet, og det vil ogsaa gi dig lyst og kraft til at arbeide i Herrens vingård. Du vil bli en virksom frimodig kristen, men det merkelige er, at

News Items

Valhalla Luther League, Valhalla Centre, Alta., solicited 28 subscriptions for the "Missionary" project. This League is also sending a monthly mimeographed letter—not only to its own members in the Armed Forces but to all the soldier-boys of the Valhalla community. This letter contains news gathered and compiled by two news editors and a devotional message written by the Pastor. At Christmas the League sent the devotional book "Strength for service to God and Country" to each service man.

*

Another Junior Luther League was organized at Poplar Hill—a preaching place of the Valhalla Centre Parish—on March 26 by the pastor. A lively interest was manifested. The officers of this new League are: President Eldbjørg Brekkaas, Vice-president Gerda Garberg, Secretary-treasurer, Paul Loberg.

*

All five Ladies Aids in Valhalla Centre Parish are now knitting and sewing for the Norwegian Branch of the Canadian Red Cross—beside their own work for local purposes. They have also contributed \$75.00 in cash toward the work of the Norwegian Red Cross. One elderly lady, Mrs. Magdalene Viken recently sent in 19 pair of socks and 7 pair of mittens—all knit by her own hands. Hats off to you Mrs. Viken.

Swift Current Luther League Convention

May 28 to 30 in the Scandia Lutheran Church, 4 miles east of Cabri, Sask., K. A. Knutson, Pastor. The convention opens Friday evening at 7:30. The theme is "Christian Loyalty." The business session will be held Saturday afternoon. The housing committee consists of Keith Stewart and Lloyd Kjørven.

Rev. K. A. Knutson.

BROADCASTS

"This is my beloved Son, in whom I am well pleased, hear ye Him". Matt. 17, 5. The three disciples who were called into the very presence of God on the mount of transfiguration that day had a never-to-be-forgotten experience and they received some very practical advise. Jesus walked with them, they should hear Him. The gospel message rings out even to-day amidst the thunder and rumbling of guns and bombs. We should be thankful to-day that we may hear the Word of God, but how about it, so many things want to crowd out Gods word, but the command still stands, "Hear ye Him."

We are very happy to receive the many letters that come from the listeners of the Lutheran Hour broadcasts as they await the message that comes to them through the radio. May God bless you in such a way that you do not hear these words in vain but that they may be food for the soul.

Since February the 18th two Ladies Aids have sponsored broadcasts. They are, Amisk Creek Ladies Aid, Tofield, Mrs. C. Patterson Secretary, and the Sharon Ladies Aid, Irma, Mrs. Oleva Gulbraa, Secretary, also a gift from the Bethlehem Ladies Aid, Kingman, Mrs. John Thronson, Secretary. Thank you ladies for this splendid help. We have also received gifts from the following. Mr. and Mrs. Lind Olson Sedge-wick, Mr. and Mrs. Martin Morland, Bruce, Alta., and from Sgt. O. N. Johnson R130516 R.C.A.F. Sea Island, B. C.

Permit me to quote from Sgt Johnson's letter: "I am enclosing a small gift to the Lutheran Hour over C.F.R.N. May the Lord richly bless you in the work. Even though it is not possible for me to listen to the Lutheran Hour each Sunday, I often think of you there on the Sabbath afternoon".

Thank you one and all for the fine support given the Lutheran Hour.

C. Holmberg,
Edmonton, Alta.
March, 4, 1943.

du vil ikke synes at du er en slik kristen. Du vil bare bli misforstået med dig selv og vokse nedad i dine egne øine. Du vil aldri komme lenger end at du maa bekjende at du staar saa langt tilbake, men det vil være din trang at være en virksom frimodig kristen. La Guds Aand faa lede dig, da skal du nok bli til velsignelse.

—S. H. Njaa.

News from Madagascar

Pastor J. B. Stolee of Viking informs us that at last information has been received from his brother in Madagascar. When a letter from Elinor Stolee, daughter of Pastor and Mrs. P. B. Stolee of Madagascar reached the relatives in Canada, it was the first communication since December 1941.

Conditions had been very difficult for the missionaries before the British took possession of the island. There had been no mail, gasoline, nor flour for over a year. They had lived on food produced on the island. Cloth was impossible to secure. The letter states that Mrs. Stolee "made herself a dress out of an old stained unbleached muslin mattress cover".

The Stolees have spent two terms as missionaries.

It is well for us to consider the blessings we enjoy. The ration that is imposed upon us does not seem so great viewed in the light of hardships such as mentioned by these Soldiers of the Cross in the "uttermost parts" of the earth. Pray for our missionaries. —V.

Fader, Forlat Dem!

Ser du hopen spotter, ler,
raae hender freidig trykke
torner om en konges hode?
Men for dem og oss Han ber.
Slik Han er! Det er vaar lykke.
Slett vi lønner dog det gode!

Angre kan vi vel et fall.
Sløvest ser vi denne brøde:
Spilte chanser i det stille.
Hjerteløse! Da med kval
Han paany for oss maa bløde.
Livet viser om vi vil det!

FRISTEDET.

Atter og atter jeg takker
dig Frelser for fristedet mitt,
hvor ofte jeg vender tilbake
av anger og sorg saa slitt.
Med beven jeg kneler og lener
min panne til korsets tre,
det sterke og talende vidne,
se merket av blod det blev.

Levende, nært maa jeg meisle
for tanken det hellige sted.
Da lett jeg kan finne tilbake
dit byrder kan legges ned.
Jeg vet ikke noe aa ligne
med naadens skapende kraft.
Blott den kan mig drive til rettferd,
til kamp mot alt syndig og lavt.
—Ragnhild Norderhaug.

Troens Hemmelighet

En ung mann klaget til en venn over at han tross store anstrengelser ikke kunde komme til fred og hvile i Gud.

"Kan du svømme?" spurte vennen, som var mer erfaren.

"Ja, men hvorfor spør du om det?"

"Synes du det var lett aa lære det?"

"Nei, det tok noksaa lang tid."

"Hvad var det egentlig som tok saa lang tid aa lære?"

Den unge mannen tenkte sig om. Ja, hvad var det? Det var ikke svømmetakene. Hvad var det da? I begynnelsen var det som om vannet ikke kunde bære ham, enda han arbeidet av alle livets krefter. Han tenkte, at naar andre kunde lære sig den kunsten saa kunde vel alltid han ogsaa, men det gikk smaatt. Da blev det til slutt klart for ham at han skulde være litt roligere og stole mer paa vannets bærekraft. Etter hvert fikk han mot til aa arbeide mindre for aa holde sig oppe, saa bar vannet ham—mer og mer. Enden blev at han fullstendig stolte paa vannets bærekraft og bare brukte kreftene sine til aa bevege sig fremover i vannet. Da kunde han svømme.

"Akkurat slik er det ogsaa med troens hemmelighet," sa vennen. "Du kan ikke komme til hvile i Gud hvis du arbeider for meget. Den som tror, faar fred. Aa tro er aa stole paa Gud og hengi sig til hans evangelium og hans naade i Kristus. Jo mer du anstrenger dig for aa frelse dig selv, dess dypere synker du. Men alt eftersom du faar mot til aa bli stille og hvile i naaden, skal du til din forundring se at den holder dig oppe. Freden er en Guds naadegave i Kristus. "Jeg gir dem evig liv, og de skal aldri fortapes, og ingen skal rive dem ut av min haand." Da først kan du begynne aa arbeide og gjøre fremskritt, naar du hviler i Gud og bæres av hans kraft." —Lutheraneren.

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Jeg er den gode Hyrde.

Joh. 10:11

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Første Nr. i April, 1943

Midtfaste søndag

BLI I JESUS!

Johs. 6. 52—65

Av sogneprest Ludv. Larsen, Høvaag

Flere ganger gjentar Jesus i dette avsnitt de støtende ord om nødvendigheten av aa ete hans kjød og drikke hans blod. Mange lot sig av disse ord støte bort fra Jesus, se v. 66, men hans virkelige disipler blev ved dem drevet nærmere inn til ham (v.68). Disse skarpe ord kløvde bekjennerflokken, skilte ut de faa efterfølgere av den store mengde tilhengere. Jesus vil ha det klare skille. Gid du var kald eller varm! Han kan ikke taale den lunkne, den som bruker naaden og kristennavnet til apvarme op sitt kolde selvliv og gjøre det mere tiltalende. “Skinn uten kraften er kirkens verste pest.”

I et almindelig menneskes munn vilde disse ord været aldeles meningsløse. Men Jesus kunde si: Den som eter mitt kjød og drikker mitt blod, har evig liv. Han vil hjelpe dem som holder paa aa snuble over hans ord, derfor spør han: Volder dette eder anstøt? Enn naar I faar se Menneskesønnen fare op dit hvor han var før? Vil ikke da anstøtet fjernes, naar de faar se hvem han virkelig er? Og i v. 63 forklarer han de vanskelige ord om aa ete hans kjød og drikke hans blod. De skal ikke forstaaes bokstavelig, hans menneskenatur alene gavner oss ikke (“kjødet gavner intet”), men i denne menneskenatur bor hele guddommens fylde legemlig, og av denne fylde kan han gi evig liv til dem som kommer til ham (“det er aanden som gjør levende”), dette beviser hans ord som er aand og liv. Aa ete hans kjød og drikke hans blod er altsaa sterke uttrykk for dette at vi maa tilegne oss ham, komme og være i forbindelse med ham, Gudsmennesket for aa ha evig liv. Bare gjennom ham, den menneskevordne, korsfestede og opstandne Guds sønn kan vi syndere faa frelse og evig liv. Han er livskilden og det maa alltid være en inderlig forbindelse mellom ham og oss om vi skal leve, d.v.s. eie det sanne liv, samfund med Gud. Dette har han ogsaa uttrykt slk: Jeg er vintreet, I er grenene.

Saa er vi altsaa aldeles avhengig av Jesus, alt er tapt hvis vi kommer ut av forbindelsen med ham og alt er vel hvis vi blir i ham. *Bli i mig*, denne inntrengende formaning hører vi ogsaa i disse ord av Jesus. Og til denne formaning knytter han det store løfte: *Saa blir jeg i eder*, Opfyller vi denne ene oppgave at bli i ham, da kan vi stole paa dette at han er i oss. Og regner vi med det, da vil det daglig skje under i vaart liv. All synd maa vike for ham, ingen byrde er for tung for ham, ingen makt kan hindre og stanse den uavlatelige strøm av frelsende kjærlighet og kraft som kommer fra ham. I mitt og ditt liv vil han aapenbare sin herlighet — dersom vi blir i ham.

Hvad vil det da si aa bli i Jesus? Vi vil finne svaret i disse bibelord: 1. Joh. 1. 7 og 9. Aa vandre i lyset og aa bekjenne sine synder. Synd som vi ikke vil bekjenne og slippe skiller oss fra Kristus. Er vi hos ham i uavlatelig bekjennelse saa er han hos oss med uavlatelig naade. 2. Luk. 10. 42. Aa være stille saa han kan gi oss av sin fylde. Først og fremst alene med ham i lønnkammeret (“mister du biblen og bønne da mister du livet i Sønnen”) og saa sammen med de andre der hvor hans ord forkynnes og ved nadverdbordet. 3. Joh. 15. 10. Aa være lydig mot Jesus. Viket vi av fra hans vei, da blir vi skilt fra ham. 4. Matt. 28. 19 og 20. Aa bringe evangeliet til andre. Hvis Jesus bor i vaare hjarter da har vi en lykke som vi ønsker andre maa faa. Og da kan vi ikke la være aa fortelle om det vi har sett og hørt.

Bymissionæren—Oslo.

Han Blev Paa Korset

Man sier at Jesus hadde det lettere enn vi med hensyn til det aa fristes. Men husk, var enn hans guddommsmakt større, saa var til gjengjeld hans fristelse verre. For en kraft han behøvde for aa bli paa korset! Han kunde jo se en usynlig stige som førte ned til jorden, og en annen som førte like op til Gud. Men han blev paa sitt kors.

Skovgaard-Petersen.

ET SOGNEBUD

Av Lars Rustbøle

Du bad om en fortelling fra mitt sjelesørgeliv.” Gamlepresten blev sittende og tenke. “Det er ikke greit aa huske noen klart i farten,” la han til.

“Du har sikkert mange opplevelser. Fortell om en som du ikke glemmer.”

Han smilte. “Jeg har faatt naade til aa opleve meget. Av disse er det særlig en som jeg vil komme til aa minnes saa lenge jeg lever.” Presten fikk flom i øinene. Det var lett aa se at de gamle minner beveget ham sterkt.

Det kom bud om at jeg maatte komme i sykebesøk til en fattig husmaan som bodde i en avsides grend av sognet. Mannen het Nils. Jeg kjente ham ikke personlig, for jeg var ganske ny paa stedet; men jeg hadde hørt folk snakke om ham. Han var en varm misjonsvenn og deltok av og til paa møtene, eller samlingene som de kalte det den gangen. Budet sa at mannen var svært syk, saa jeg maatte komme med en gang. Jeg spente hesten for sleden og kjørte avsted. Det var lang vei. Jeg kom ikke frem før ut paa eftermiddagen. Den første jeg traff, var en liten gutt paa seks-syv aar. Han kom valtrende ut av den næsten nedsnedde husmannsstuen og tilbød sig aa holde hesten. “Nei takk,” sa jeg. “Blakken staar uten hestekar ved siden av sig. Men hvordan staar det til med far?”

“Han har vondt i bringa. Han greier ikkje aa puste.”

“Greier han ikke aa puste? Det var leit.”

“Det er berre so vidt han klarer det.”

“Jasaa, du, det var vondt aa høre.” Jeg saa paa gutten. Klærne hans var lappet i alle farver. Drakten var av disse gamle “nasjonalbunader” med lapp paa lapp foran og bak, omsydd av klær som de voksne hadde brukt; men guttens ansikt bar preg av at han var tilfreds med de klærne han hadde. Han skammet sig ikke over a være fattigslig klædd. Plaggene var varme og den vesle guttekroppen sprudlet av sunnhet.

“Skal vi be Gud aa gjøre far frisk igjen?” spurte jeg.

“Mor segjer at Gud hev bruk for honom i himlen og da saa —.”

“Kanskje det.” Jeg blev staaende og se paa gutten. Han hadde nok gaat i en god skole, den karen. Han eide en visdom kunde ta bort sorgen.

— — —

Gutten løp foran og viste mig inn i stuen. Der laa Nils og kjempet med en høi feber. Paa sengekrakken satt Ragnhild, konen hans, med to smaa i fanget, og ved siden av stod to smaa gutter. Det var tvillinger og litt mindre enn gutten jeg traff ute. Det var ikke rart igjen med den syke. Han var for trett til aa motta nadverden. Det behøvdes ikke heller, for Jesus hadde styrket ham paa en særskilt maate. Det var en fattig husmannsstue jeg var kommet inn i, men de som bodde der, eide en rikdom som straalte finere enn gull og sølv.

“Takk for du kom,” hvisket den syke. “Eg maa dø naa. Det var gildt aa sjaa dykk. Eg hev bedt kvar gong du stod paa preikestolen, at du maa bli til signing for bygda vaar.” Det blev en liten pause, saa fortsatte han: “Preik Kristus, eg trur det vil lykkast for deg aa faa mange med.”

Han orket ikke mer, men blev liggende i en døs med foldede hender. Jeg glemmer aldri ansiktet hans. Det straalte som et barn naar det ser noe vakkert.

Han blev liggende en lang stund. Jeg vilde ikke uroe ham ved aa si noe, men foldet hendene. Det var saa lett aa be i den vesle, trange stuen. Det raadde en hellig stillhet der som var mektigere enn i noen kirke. Plutselig reiste Nils sig op i sengen. Jeg blev forskrekket og vilde faa ham til aa legge sig igjen, men han vilde ikke.

“Eg kjenner meg mye lettere naa,” sa han. “Gud sa nett til meg at eg skulde levere fraa meg det eg hev fenge av honom. Kom naa saa legg eg dykk i Far sine armar.” Han vinket barna bort til sengen. Den kom en efter en, og han la hendene paa dem og sa: “Kjære Far, her har du — — —,” saa nevnte han navnet paa dem.

“Men ogsaa Judas som forraadte ham vidste stedet.

John 18:2.

Selv i den ensomste bønnnevraa, midt i den hardest sjelekamp kommer forrederen med sit fristende kys, saa fører han tanker og lyst bort i al verden, paa tilladelig og utilladelige ting, medens sjelen skulde og vilde vere alene med Gud. Bønnens aandsmagt stjeles, og vi merker at han vil binde os og føre os bort fra Gud. Hans magt er sjelen ofte saa ner, mens vi beder, at før end vi sa, amen, glemte vi at vi bad. Saa mangel kristen har grett over sig selv i slike stunder medens han har spugt: “Kan jeg nu vere en Kristen?” Nei, ikke for vor bøn skyld kan vi vere det, hverken i slike eller i bedre tider kan vi vere det, men for Jesus skyld faar vi vere det, hvor onde vi vøler os, og hvor haardt vi fristes. Naar ikke frelseren selv fik vere i fred, hvorledes kan vi da vente det? Saa er da vor tro ogsaa her at han som selv er bleven fristet kan komme dem til hjelp som fristes. Gaa da trøstig til bøn paa kampens dag og ellers altid; om der er tusinde forredere ved sin side, saa skal dog ingen seire over dig. Han som lod sig fange af Judas seirede over sit fangenskap, — over alle vore fiender. Ved korset, hos Jesus i bøn, er forførelsens magt ingen magt; om du følger has onskab i dig og om dig, saa seirer du dog. Set al din trøst til Guds ord og tenk ikke saa meget paa hvordan din bøn var, saa gaar du den rette vei indtil Guds hjerte og han som forsvarede synderinden forsvarer ogsaa dig

Da tåner det gjennom den Himmelske sal

En lovsang som ikke har make

For stolen og lammet de skal

Sin krone for kampen modtage.

Fra Stille Stunder, indsent av

N. Fjeldheim.

Hvad skal jeg gjøre for alt dette?

En formuende dame kom til et barnehjem for at hilse paa de smaa. Det var en stor glede; for en av smaapikerne som hette Elisabeth, skulde følge med den venlige damen og faa et hjem hos denne. Elisabeth vidste ikke om hun skulde vise sig glad eller bedrøvet.

“Vil du følge med mig og bli mit barn?” spurte damen venlig. — “Jeg vet ikke,” svarte hun. — “Du skal faa vakre klær og meget andet fint, eget værelse med et deilig bad og bord og stoler.”

Elisabeth stod ganske stille og tenkte, men sa da: “Hvad skal jeg gjøre for alt dette?”

Den venlige damen blev grepet av dette spørsmål og brast i graat. — “Du behøver bare at elske mig og bli mit barn,” sa hun og omfavnet den lille piken.

De to minste var for smaa til aa komme selv. Konen hans bar dem bort til sengen, og til slutt fikk hun samme velsignelsen.

Dette blev den underligste stund jeg har oplevet. Den var høitideligere enn min egen ordinasjon. Jeg kjente trang til selv aa krype paa kne foran den syke og faa hans velsignelse, men han døde før jeg fikk gjort det. Stille og fredfullt la han hodet ned paa puten igjen, de var lagt i gode hender. Gud vilde være deres forsørger, veileder og far — —.

Da jeg sent om eftermiddagen kjørte hjemover, var det begynt aa mørke. Parafinlampen var tendt paa gaardene, og gjennom vinduene kunde en skimte lysene. Snart skulde jeg faa sette mig ved bordet og glede mig med mine, men tankene gikk stadig tilbake til mannen; Nils, som jeg akttet saa litte paa, var mer umistelig enn ordføreren, skolestyreformannen og mange andre av spissene i bygda. Han hadde bedt for mig. En av mine mest trofaste medhjelpere var reist ifra mig.

Prestebakken travet. Den vilde hjem. Jeg lot den faa løse tømmer, for selv bøiet jeg hodet og takket Gud for opplevelsen. Den hadde gjort mig fattig, men allikevel glad — saa usigelig glad.

Saann kveld har jeg ikke hatt hverken før eller siden—.”

Syndsforlatelse

Naar man taler med mennesker, selv personlige kristne, saa slaar det en ofte hvilke taakete begreper mange har om Gud. Ikke minst naar det gjelder forvisningen om syndernes forlatelse viser det sig ofte at man har dannet sig en Gud i menneskets bilde. Naar man ser sin egen synd og tenker paa hvor skyldig man er overfor ham, saa er det for mange ikke lett aa forstaa at Gud kan han ment det helt bokstavelig med syndsforlatelsen. Naar enkelte minner dukker op, særlig sorte minner, begynner tilliten aa vakle: “Saa stor kan da ikke Gud være, at han kan ha tilgitt det. Han husker nok paa det, og saa faar jeg svi for det en dag —.” Slik vilde jo ofte menneskene resonnerer, om en har gjort en annen noget riktig ondt. Man kan jo ogsaa høre folk si: “Tilgi det kann jeg nok, men glemme? Aldri!” Og saa overfører man uvilkaarlig denne maalestokken paa Gud. Det vilde være saa forstaaelig om Gud resonnererte likedan.

En av vaar tids sterkeste evangelieforynnere forteller at denne saanhet fikk nytt liv for ham, mens han satt og hørte paa en prest tale. Presten sa: “Naar jeg har bekjent min synd for Gud og faatt det klart med ham, saa har han tilgitt mig saa grundig at synden endog er utslettet av hans hukommelse. Hvis jeg saa siden kommer til ham og begynner aa tale om min gamle synd, saa ser han paa mig og sier: “Nu vet jeg slett ikke hvad du snakker om, Ludvig!” — Slik er Guds tilgivelse. Saa høit er han hevet over menneskene og deres maate aa behandle hverandre paa. Intet under at vi har ondt for aa fatte det!

Presten Gustafsson brukte en gang i Calmeyergaten et ganske malende bilde som ogsaa viser hvor grundig Guds tilgivelse er. Han sa det vilde være lettere aa finne igjen den skodde som imorges stod innover fjorden, enn aa finne igjen den synd som Gud hadde forlatt, naar et menneske ba ham om det! Et sterkere bilde paa Guds storhet naar han frikjenner et menneske finnes vel ikke. Tenk om menneskene sig imellem var like grundige i aa ikke bære nag til hverandre, naar en sak er op- og avgjort.

Mon det at der finnes saa forholdsvis faa frimodige kristne henger sammen med at vi har saa smaa tanker om Gud? At vi legger menneskelig maalestokk paa ham? — S. Z.

Bare godt.

“Bare godt og miskundhet efterjager mig alle mit livs dage.” Sal. 23, 6.

Dette er et merkelig ord.

Bare av den grund at de aller fleste mennesker er uenige i det. Vore bekymringer viser det. Og da vi næsten daglig er bekymret, saa viser det at vi alle vort livs dage kjender os efterjaget av sorg og møyie.

David derimot saa, at han hver dag var efterjaget av bare godt og miskundhet.

Da maatte det være deilig at leve, tenker du. Uten bekymringer, uten den pinende uro for fremtiden. Ja, det er deilig at leve slig. Det er det denne salme taler om. Ta nu din bibel idag engang og les denne lille salme, perlen i hele bibelens salmebok, saa skal du faa høre hvor rikt og salig det gaar an at leve i troen paa Gud.

Og tro nu ikke at det er en sentimental drømmer som har skrevet denne salme. Nei, det er den haardt prøvede konge, som fikk opleve mere av livets trengsler end de aller fleste. Han kjendte ogsaa til synd og fald.

Men han har gjennom det altsammen lært at tro paa sin Gud. Han har faat se, at Herren er hans trofaste hyrde som har vaktet ham og reddet ham ut av de største farer.

David hadde nok af fiender, utenlands og indenlands, ja endog i sit eget hjem. Men han fikk opleve at Herren dekket bord for ham midt for fiendernes øine.

I de sværeste trengsler fikk han kjende Herrens underbare vederkvæelse i sjelen. Han fikk ligge i grønne enge og ved hvilens vand.

Ja, endog den sidste fiende, døden, gaar han frimodig imøte, for Herren er med ham hele veien.

—O. Hallesby.

How Can It Be?

Timely Topics

C. K. SOLBEG

*The Word of God is freely preached,
But few today repent,
Most hearers' hearts can not be reached,
They live in sin content;
And worship frequently,
But few are they who see their need—
We ask, how can it be?*

*The Spirit still is in the Word,
To call, convict, convert,
But very few today are stirred
And in their conscience hurt;
They hear the Word, but do not heed
Its gospel call and plea,
Why do not sinners see their need?
We ask, how can it be?*

*Is there a lack of pulpit-power,
As filled the prophets' hearts?
Do preachers lack that Spirit-shower,
To quench the devil's darts?
Do many court man's flattery,
And fail to please the Lord?
What is the cause, how can it be,
That hearts are rarely stirred?*

*O watchman, placed on Zion's tower,
Be faithful, true, and brave!
Pray for the Pentecostal Power,
The lost to seek and save!
Fear not what unsaved man may say,
God's searching truth proclaim;
Against temptations watch and pray,
And glorify God's name!*

*O Holy Spirit, may Thy breath
Be felt by us anew,
That souls may rise to life from death
In pulpit and in pew!
Set us on fire that we may preach
With passion for the lost,
That Spirit-led, Thy Word may reach
The souls at any cost!*

Book Review

Johann Sebastian Bach. Written by Professor Laurence N. Field, Luther College, Decorah, Iowa.

Scanning the chapter headings before reading the book give the impression of very dry reading. Not so, however.

We follow with intense interest the passionate zeal of this great man as he gives to an unappreciative world his matchless music. We follow him to Eisenach, Ohrdruf, Luneborg, Arnstadt, Mulhausen, Weimar, and finally to Leipzig with its "Twilight and Evening Star".

Of deep impression is the information that many of Bach's original manuscripts bear the inscription "Jesu Juva"—Jesus help me, or "S.D.G." Soli Deo Gloria. Out of this deep spiritual life of the master is born such master works as the famous Saint Matthew Passion. This Passion inspired little eleven-year old Felix Mendelssohn to devote himself to the compositions of Bach. "And to think", said Mendelssohn jubilantly afterward, "that it should be a Jew that gave back to the people the greatest of Christian works."

At the top of each page we find a short excerpt from various writers, including some in the Norwegian language. The Bibliography lists twenty-five reference works, among them, three volumes by Spitta, an eminent authority on Bach.

Professor Field has rendered a great service in producing a book that is on a high standard, and yet brings the great accomplishment of the "Immortal Bach" within the range of the average reader and musician.

After two-hundred-and-fifty years the world is acclaiming Bach. This book will be a mighty impetus in Bach's church, the Lutheran Church, to appreciate his great contribution. Having read this book, his music will be studied and enjoyed with new appreciation.

—Albert M. Vinge.

Bible Camp Dates

Southern Alberta Circuit Camp, July 6-19
Christopher Lake Bible Camp, July 8-18
Moose Jaw Circuit Bible Camp July 11-18
Hastings Lake Bible Camp, July 17-25
Yorkton Circuit Bible Camp, July 19-25

YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

"Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

* * *

Beneath the cross of Jesus
I fain would take my stand,
The shadow of a mighty rock
Within a weary land;
A home within the wilderness,
A rest upon the way,
From the burning of the noontide heat,
And the burden of the day.

* * *

*"But now is Christ risen from the dead,
and become the first fruits of them that slept." I Cor. 15:12.*

Tofield, Alberta

March 24, 1943.

Dear W.M.F. Members:

During this season of Lent we have several things to do which will remind us of preparing our hearts and minds for Easter. We must make an effort to be regularly alone with the Lord each day. Singing snatches of Easter hymns as we go about our work or a verse of such a hymn a morning Family devotions will help us to seek Him.

We have a new wrapper on the Penny Box in our home. When the original was accidentally torn, we intended at first to mend it. On second thought we hunted up the pamphlet which shows what five dollars will do when divided between the five departments of the church. A list of the work is given under the various departments. When this pamphlet was folded a little at top and bottom and secured with two elastic bands it reached almost around the Penny Box.

One day we remember Education especially. Looking down the list, each member of the family chooses the name of some college to remember with the little penny gift. Another time we may look up all the charitable institutions, as the Box travels from place to place around the table. Often we sing "Hear the pennies dropping." In this way all the various work of the church becomes known to us and receives an offering.

May you all have a Blessed Easter and successful conventions.

In His Service

Mrs. Magda Hendrickson.

Who Are You?

Mrs. H. M. Normann, Gen. Pres. W.M.F.

The question comes to each one of us. We answer, "What do you mean? Who am I? I am mother, housewife, a teacher."

Dear friends, listen and you will know what I mean: "All have sinned and come short of the glory of God." Rom. 3:23. These are God's words. *All have sinned.* Now, who are you? When God says *all* there are no exceptions. Again, He says, "If we say that we have no sin, we deceive ourselves and the truth is not in us." 1 John 1:8.

Lo, however great you or I may seem to be to our fellowmen, we cannot pride ourselves on not being in this class. I am a sinner. You are a sinner.

During these Lenten days, that thought must come to us daily. How humbling for us! We are debtors. Our accounts with God are "in the red." Write it in great letters and see how it disturbs you: "I, Mary Smith, am in the red with God. Thoughts, words, deeds are set down against me, and I have nothing of my own with which to pay." It is healthy and God-pleasing for Christians to have such thoughts daily: "for we sin much every day and deserve nothing but punishment."

God does not leave us in despair, however. His only begotten Son has taken upon Himself our sin and our debt. Behold and see what your sin and the sin of the world have done to the Son of God. That, too, must be given daily thought during Lent. Follow Him on His path of suffering and finally, see Him die for you. What a blessed relief. Jesus has paid our debt. He was made sin for us. He who is perfect holiness and righteousness. Your hearts will be torn this Lenten time be-

Miss Olive Hodnefield

Born in Norway, September 29, 1865

Fifty years ago Olive Hodnefield arrived in China. A co-worker calls her "an unusual character with a remarkable missionary career." Her main work has been as principal of Concordia Girls' School and San Teh Bible School. The following incident, told by a fellow missionary, is typical of her: "When the San Teh Bible School disbanded, the teachers and some of the pupils went to Shimen, a little town in the Hupeh Mountains, to escape the war. Miss Hodnefield went also as a refugee. It was life 'a la Chinese' both as to food and lodging. In concern for her health friends elsewhere took her to task, but she preferred to 'be where she could do something'. Doing something meant gathering young people into school and stressing Christian education. She loves her pupils and they return that love. She has the faculty of getting others to work with her."

When the Japanese bombed and burned Fancheng, Miss Hodnefield remained—as calm as a general. Shells screaming and exploding only yards away, she and others sat in a crowded cellar and prayed, and as often as others became "panicky" she called them back to prayer again.

Characteristic of her are her youthful spirit (she is 78), the gift of seeing opportunities, resourcefulness, confidence in the power of Christ to change girls who have disappointed her, hopefulness that the kingdom of Christ will be established in China.

She is in Fancheng, busy with her beloved children. Undeterred by age, illness, or war, she is carrying on for Christ.

This Month's Book

Edited by Mrs. Arthur S. Johnson

We continue the presentation of one book each month by calling attention to a devotional book written almost sixty years ago. Last month we placed first on our list our Bible, God's Word to us, God's way of speaking to us. Our next step is to speak to God—that is prayer.

Years ago it was not often that prayer broke into the headlines. Today we read about prayer even in the newspapers. Present conditions make us wonder all the more about praying. What is it to pray? That is the question Andrew Murray answers in his book, *With Christ in the School of Prayer*. Each of the thirty lessons or meditations ends with the intercession, "Lord, teach us to pray."

Murray begins by explaining the importance of prayer. Knowing how to speak with man. "Not power with men, but power with God is the first thing, and Jesus loves to teach us to pray." In his love and understanding, Murray warns the reader that hindrance to prayer is not in God, not in His secret will, not in the limitations of His promises, but in ourselves. Our true aim must not be in much work and then prayer enough to work right, but "to pray much, and then to work enough for the power and blessing obtained in prayer to find its way through us to men."

Murray makes clear that the exact measure of the power of prayer is not only praying in the name of Christ. The secret is in living in the name of Christ.

There was once a man of God whose simple prayer "In Jesus' Name" was a benediction to every one present. Murray's book is like that. Tenderly, yet definitely, page by page, he draws his reader to a closer communion with Christ.

—Lutheran Herald.

cause of your sin, because of Jesus suffering for that sin. But look up, for in the distance waits the glad Easter Day. You will feel the need for much prayer and Bible reading. Let us meet each morning at the WMF nine o'clock prayer hour for Lenten devotions, you in your place and I in mine.

*"Come to the mercy seat, fervently kneel;
Here bring your wounded hearts,
here tell your anguish
Earth has no sorrow that heaven cannot heal."*

The Yorkton Circuit W.M.F. met at LeRoy, Sask., Rev. Hanson's charge, Nov. 7, 1942.

Guest speaker were Mrs. I. Iversen of Saskatoon, W.M.F. district vice-president, and Evangelist T. W. Tysdal.

Vocal numbers were given by Rev. Joseph Haave, Mrs. Hanson, and Mr. and Mrs. Kvemshagen. The collection amounted to \$7.60.

* * *

The district L.D.R. reports that it has secured Miss Cora Martinson, missionary home from China, to travel under its auspices from May 9th to June 15th.

* * *

The suggestion has come from our W.M.F. headquarters that we also remember Christian Education with our small in Memoriam gifts.

A L.C.R. Festive Occasion

The Lutheran Children of the Reformation (the L.C.R.) of Admiral, Saskatchewan, celebrated its fourth birthday on Nov. 7th. First we met in the church for a Christ-centred program. All the months of the year were represented by suitable selections:

December—"How glad I am each Christmas Eve."

January—"O, How Beautiful the Sky."

February—"Flannel graph lesson emphasizing Self-Denial during Lent."

March—Reading about Missionary St. Patrick.

April—Easter Hymn, "Ended the Strife."

May—The Songs My Mother Sang To Me.

June—For there is Four in our Family.

July—Accordion selection, "The Maple Leaf Forever."

August—"When I take My Vacation In Heaven."

September—"Harvest Poem."

October—"Praise to the Lord, the Almighty, the King of Creation."

November—L.D.R. Benediction Song.

After the program we proceeded to the church parlor which was decorated with L.D.R. emblems and the L.D.R. motto, "Forward With Christ."

The girls, attired in gold and blue aprons and caps, served waffles and coffee at little tables to represent the months of the year.

The L.C.R. members of South Immanuel were our Honor guests. A sum of about (\$18.00) eighteen dollars was realized for our treasury.

—Mrs. A. Tveit.

Mrs O. G. Malmin writes in the Lutheran Herald about the New Manual of Programs: "The L.C.R. Manual and Pictures for My Scrap Book are as neat in their content as they are in make-up. I know at least one L.D.R. which would have given anything ten years ago to have had available for their scrap book projects such clear and well-chosen pictures."

Not long ago a rural pastor told me that a former L.D.R. publication, "A Child's Own Book", was the most useful single volume he had ever used for mission reading in all church organizations. This year's L.C.R. Manual is superior to that earlier booklet and should be of great encouragement and help to L.D.R. advisors.

For people who think they must go outside our Church organization in order to interest boys and girls, the answer is clearly given in the Handicraft section of the Manual. To be a leader of boys and girls you need ingenuity. Couple ingenuity with the suggestions given in the Manual, and you will get the perfect children's organization where the spiritual emphasis comes first; and secondly, the craft suggestions for recreational and social activity."

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